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The
American Friend

Old Series
Vol. XXXIX. No. 49

DECEMBER 8, 1932

New Series
Vol. XX. No. 49

Pacific School of Religion
Berkeley, Calif.

The Spirit of Progress

"WHAT is this Holy Spirit? It is no other than the spirit manifested in the life of Christ.... We have seen how the characteristic expression of the Spirit, as seen in His life, is *constructive thought and creative effort.* The idea is not new, but it has never been worked out. *Creator Spiritus* is no modern title, but it answers to a most modern need. Man and his civilizations have always needed re-creation, but other ages have been barely conscious of their lack. We know our need. That is a *new fact* in human history. Today everyone is crying out for reconstruction; some in hope, others in despair; all are crying out for the creative spirit. And this, if only we will see it, is the spirit manifested in the life of Christ. *Veni Creator Spiritus.*"

—CANON STREETER.

[YOUNG FRIENDS NUMBER]

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THE EDITOR'S PAGE

As we go to press, the Interdenominational Young Peoples Commission is holding its annual meeting in Chicago. The commission is comprised of denominational young peoples leaders, and state and national Christian Endeavor leaders. It also co-operates closely with the Y. P. division of the International Council of Religious Education. The Executive Secretary of the B. Y. F. A. is your representative on both. Due to the total lack of funds your representative is not attending the sessions this year. This does not indicate a lack of interest in the work of the Commission and or Section, either, for they are both useful in the coordination of efforts and in research. The sessions this week are centering around the place, importance, and needs of the "Society" type of young people's organization in the local church. The term "Society" includes all organizations comparable in purpose to Christian Endeavor, B. Y. P. U., Epworth League, etc.

Most all of us are able to find fault with the "Society" type of meeting, but the fact remains that fundamentally the set-up is good, i. e. the society is conceived as being a place of training and participation in leadership for young people. This is sound as an educational principle; the difficulty arising most frequently is the "rut" tendency. However, we all have a tendency to become rutted. The Y. P. Commission is sufficiently convinced that the "Society" type of meeting contains good foundational materials to be willing to spend this year exploring the possibilities for erecting stronger superstructures on it.

Doubtless the Commission will have helpful suggestions ready for the March number of this paper. This whole problem of the religious education of youth is so vital as to deserve our constant consideration. And doubtless there are scores of our readers who are perplexed with the problems of their local young people's society group. We shall also welcome discussion of this subject from readers.

SUBSCRIBE TO "THE QUEST"

Did you read the October number of *The Quest*? Wasn't it filled with choice articles? In fact, every number has contained thoughtfully written articles which interested young Friends need to read. It also serves as a medium for you to express your thinking, too. Such exchange is valuable. Ordinarily, English young Friends edit the journal, but the October number was edited by our American editors, Mary Hoxie Jones and D. Elton Trueblood.

We have sample copies of the last two numbers. Of course, we hope that you will see your way clear to subscribe ($1.00 per year). Such pioneering efforts as *The Quest* are not easily financed. If you are interested in some "pioneering" and like to encourage the prophetic element in life, adventure with us in keeping *The Quest* going. Send subscriptions to Elizabeth Marsh, 20 South Twelfth Street, Philadelphia, Pa.

OUR FINANCIAL PROJECT

Like many other organizations, the B. Y. F. A. is feeling the cramp of depression very acutely at this time. We have never been able to realize our anticipated budget for a given year, and now that our small balance has long since disappeared, we are up against it. Monthly receipts are less than one-fourth the anticipated budget. During the winter months the Executive Secretary will be giving part time to other interests in an effort to relieve the Board's budget, hoping that he may be able to carry on during the spring and summer.

While money is scarce, it is also true that far too few young Friends of the Five Years Meeting contribute to the B. Y. F. A. or other boards. Desirous of providing a way whereby young Friends might contribute in a collective way to our work, we have devised a plan for use in local C. E. groups, study groups, S. S. classes, and what not. We are asking each member of a group to give, if possible, an average of 10c per week for four weeks, the aggregate sum from the group to be contributed to the B. Y. F. A. through the regular United Budget channels of your local meeting, Quarterly and Yearly Meeting. Because many young Friends know little or nothing in detail of the work of the Five Years Meeting and the Young Friends Board we have prepared educational materials in mimeograph form which we shall furnish to groups upon request, free of charge. Take advantage of this opportunity to making the giving of your young people an intelligent thing. If each young person within the limits of the Five Years Meeting would contribute 40c a year through his local meeting to our work we would have approximately $6,000! As it is, we are working on a $2,400 budget of which only $514.35 has been received with seven months of the year gone. Does this mean that there is an almost total lack of interest among young Friends for the united work done by their Board? Or does it mean that we have failed to convince you of the tremendous possibilities for united work?

Whether it is one or the other we are eager to make another heroic effort to keep the work going. This requires the co-operation of Yearly Meeting Y. F. A. Committees. To date, the following have indicated their interest in the "Financial Project" plan: Baltimore, Indiana, Nebraska, New England, New York (New York has already sent in $30), North Carolina and Wilmington. Write either your Yearly Meeting Y. F. A. chairman or the B. Y. F. A. office for information and sample materials. For information about the organization of the B. Y. F. A. read the article in this paper by Willard O. Trueblood, entitled, "Twenty Years ago."

THE ECONOMIC EMPHASIS

Once more do we want to call your attention to the opportunity that is yours to participate in a study of our present economic set-up of society with thousands of other young people in the protestant denominations. What is the strength, the weakness, of this present order? In what respects does the Christian ethic challenge it? What do you think Jesus' life and teachings have to say for or against the situation we are in? Most important of all, what conviction does the study bring to you?

THE AMERICAN FRIEND
(Young Friends Issue)

Is edited once each quarter by The Board of Young Friends Activities of the Five Years Meeting. David W. Day, Executive Secretary of the Board, is Managing Editor. The sole responsibility of these issues rests with the Young Friends Board.

When communicating with the Editor address, David W. Day, Ex. Sec'y. B. Y. F. A., 101 South 8th Street, Richmond, Indiana.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

A Quaker Theology—What Have We to Offer?

THEOLOGY is the science of the existence and character of God. What has a Quaker to contribute to that science? He has much to contribute! About the existence of God—who can really know God unless he travels the road of experience? Granting that experience must check and re-check with intellect, the Quaker has laid hold on a fundamental law of life when he insists upon first-hand contact.

Men of the past have insisted upon defining theology as being the science of religion rather than of God, primarily, because, they say, God is unknowable. We recognize the inexhaustableness of the idea and experience of God *because* we see in man that same infinity of possibility and that never-dying quest for the higher. The Quaker lives in the conviction that the Holy Spirit—the creative spirit—which motivated Jesus also motivates man today. He recognizes the creative spirit to be an inherent and essential part of man. If this be true, it is a tremendous thing! It has always been a tremendous thing when an individual has set out to live out its implications. It is not too much to say that a recognition of the divine possibilities of mankind is the one thing that can save thinking men from cynicism and despair today. It should, in fact, give men a hope that would cause them to give *everything* in the arresting of disaster.

This does not mean that every human being is to enter into the fraternity of the spirit of God. It does mean, however, that all men possess the potentiality of Godliness. A fertile field may, by means of improper treatment, become quite unproductive, but the same subsoil is there and with wise and patient care the field can be made to respond. So it is with man; he is rooted in God. God is his subsoil, his seed, his light.

By virtue of his appreciation for the experiential approach, the Quaker is able to avoid the static and dogmatic in theology. True science is not dogmatic. His "hitching post" of faith is a spiritual rather than a material object. While he would be positive rather than negative in his influence, he would be careful about making sweeping assertions. Sweeping statements usually have large holes in them like quick-rising bread. Furthermore, they come from domineering and ego-centric spirits. The true Quaker is not anxious to set himself up as the dispenser of ultimate truth; rather is he anxious to share what he has experienced to be valuable to him as a seeker, himself.

However, the Quaker does recognize that, in the last analysis, the true progress of society is dependent upon the individual making courageous and frequently misunderstood affirmations of that which he has, by due process, conceived to be the will of God for him. The question in point may be a small though important detail of daily living, or it may be a "cross-road" issue where everything is being weighed in the balances. But in it all he keeps ever in mind that theology is only a means to the ascertainment of the will of God for his life. In the end he must *do* the leading of the spirit else end in "dry-rot."

And where is this unusual man of whom we have been speaking? Look about you in your community to see if you can locate him there. He may be within your own group or he may be yonder in that group across the road. He may be a methodist or a congregationalist. Unfortunately, to be a member of the Society of Friends does not seem to guarantee to him this viewpoint and experience. Perhaps it should, but does it?

DAVID W. DAY.

What Unemployment Does to Young People

I WAS careless and left my spare cash lying around the house. So my mother or my brother swiped it on me. Now, I am up against it. Oh, you know, *we are all* thieves!"

He was a bright young chap in his late teens, talking in a street car to the director of a university settlement "along the river," in the poor section of a great city. He told this woman that his way of earning money during these days of depression and unemployment was to buy a box of twenty-five five-cent packages of chewing gum and sell them through the business district. He always had to have a small sum set aside with which to purchase a new supply. It was this "capital," as he gaily called it, that had been stolen from him by some member of his family. *"We are all thieves!"* He said it with such cheerful acceptance that it sent a cold shiver through the woman who heard it.

This is what the "depression," or unemployment does to the moral ideals of a family.

The same woman records a conversation which she had with another young fellow about the same age. He had finished public school some years before and had been for three or four years without work, although he had wanted it and looked for it. Finally in desperation he started one day through the Loop, which is the down-town business district of Chicago, and deliberately tramped on all the east and west streets until he had examined every building; he fol-

lowed this with a similar journey on the north and south streets. He covered the whole Loop looking for a sign "Boy Wanted" and found none. In reporting his experience to her he said, "One thing I noticed was the big bank buildings. Everyone of them had a policeman standing in front. You know, Miss ——, *there is money in those places!*" His eyes shone as he said it and she knew that in his desperate and fruitless struggle for honest employment he was probably laying the foundation for a dishonest and lawless life.

This is the sort of thing that our economic depression and the unemployment that grows out of it is doing to growing boys.

This same head worker in the settlement reports that the present depression and its unemployment struck her district about two years before it was evident in the country as a whole. This means that they have had about five years of hard times and lack of work while the most of us have been conscious of only three. It means further that a large number of boys and girls who five or six years ago were finishing their school work and were ready for their normal activity in some employment have during all that time had nothing to do. They have formed themselves into small groups and gangs of all sorts, many of them with vicious and unlawful purposes. During the period from fifteen to twenty years of age when the habits of lawful living, industry, sobriety, thrift, and all the other things that go with normal and wholesome life would have been established, they have not only wasted their time but have dissipated the best things in their characters and laid the foundations for many undesirable habits and attitudes.

This is what our present way of organizing our economic order which ever so often brings about a depression does to the lives of growing boys and girls.

This woman also reports that a considerable number of men, who are heads of families, when they have seen the small savings of many years gradually used up, and their children denied opportunities for education and many other things that they had planned for them, have broken under the stress of it all and gone insane. In some cases this insanity takes a violent form. In other cases, it merely reveals itself in queer ideas and habits.

This is another of those things that an economic depression does to people.

These incidents, of course, do not tell the whole story. They merely open up some windows into the world in which hundreds of thousands of other persons live and enable us to see something of the difficulties they face and the great obstacles they have to overcome. Millions of people, young and old, as a result of the economic depression through which we have all passed during the last three years, have suffered the break-up of their life plans and have endured disappointment, hunger, and many kinds of hardships. In an overwhelming number of cases they have endured things that no amount of careful planning on their part could have prevented.

These are some of the things that the economic and industrial society of which we are a part does to growing boys and girls and men and women.

This is such an important problem for Christian young people that the leaders of young people's work of the Protestant denominations of North America which cooperate through the International Council of Religous Education, agreed last February to give especial attention to this problem in the young people's program of the various denominations during the coming year. In this connection, during the fall and winter, probably 2,000 young people's conferences will be held bringing together young people in rallies in their own communities, in county and district young people's conferences, in state conferences, and in many other ways. Readers of this paper can secure full information about this campaign by writing to the director of young people's work of their own denomination, David W. Day, Friends Central Offices, 101 South Eighth Street, Richmond, Indiana.

PERCY R. HAYWARD.

Chicago, Illinois.

A Message From Young Friends in Germany

DEAR Young Friends: We thank you for your message and most heartily return your greetings. We were very glad to have with us here in Pyrmont, Joan Clapham and Raymond Wilson as representatives of the English and American Young Friends and to hear from them of your views and your work. It seems to us more important to enter into mutual communication through personal contact than merely by correspondence, and for this reason, we hope that further visits for the deepening of our friendship may follow.

At our German Yearly Meeting this year, we, younger Friends, have come together, as we did last year, in special "Meetings" and have sought to get a clear understanding of our tasks. While remaining in constant touch with the older Friends, we want to undertake our own work and to carry our own responsibility. We view it as our task to find connection with the streams of spiritual life in Germany, in order that in our local groups we may approach the solution of the social and political problems in the Quaker spirit. Our groups want to remain in constant touch with one another by means of quarterly reports and circulation of questions.

It gave us particular pleasure to have with us this year a great number of foreign Friends, with whom we shared the erection festival of our newly rebuilt old Pyrmont Meetinghouse. We German Friends hope by this to have laid the cornerstone for a wider expansion of Quakerism in Germany and to become a more active part of the International Quaker Movement.

On behalf of the German Young Friends' Group,

Signed, ETTA ALBRECHT.

Translated by Howard E. Yarnall, Jr.

August 28, 1932.

*Note: This message comes in response to one borne from the conference in Nebraska in July to them by E. Raymond Wilson.

Jesus Speaks To-day

BY DORIS HODSON

CHRIST walked fearlessly among men. His life and teaching stood out in striking contrast against the background of hypocrisy, jealousy, personal ambition, greed, and superficial religion. Christ cried out against injustice and unrighteousness wherever he found it even if it were in the established institutions of the day.

He looked on the self-righteous snobbery of the Pharisees and said, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

He pointed to a church that dictated the details of a man's life and was quick to condemn any transgression of their law and said, "Judge not, that ye be not judged."

Christ looked upon a church that was trying to make men God-like by a formula and said, "God is a Spirit: and they that worship him must worship him in spirit and in truth." He turned to those who were careful about external and unimportant things and answered them saying, "The sabbath was made for man, and not man for the sabbath." He looked calmly and fearlessly into the faces of those whose whole life was bent on getting wealth and said, "Is not life more than meat and the body than raiment?" and, "Lay not up for yourselves treasures upon earth, where moth and rust doth the corrupt and where thieves break through and steal." He looked about him and saw men exploiting others for their own gain and said, "Bear ye one another's burdens," and, "All things whatsoever ye would that men should do to you, do ye even so to them."

Christ saw a people that was steeped in military tradition who were filled with hate toward the iron hand that ruled them and said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Christ lived as he taught. He spent his time for those about him. Even in the last days during the long trial Christ maintained his poise, and self possession. At the last the same loving and forgiving spirit was manifest in, "Forgive them for they know not what they do."

Even those who knew Christ best, after three years of fellowship with him had not caught enough of his spirit and message so that they could help him bear the burden of the sin and suffering of the people. At the most crucial point in the life of Christ, when it seemed the load was too much to bear, Peter, James, and John slept.

People of today are inclined to look back at the time Christ lived among men and wonder why the people were so short sighted. It is easy enough to see the mistake of another time but let us look about us. Is Christ looking at some of the complacent self righteousness of the modern church and saying, "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven?"

Christ is looking today at a church that is quick to condemn those whose beliefs differ from their own and is saying, "Judge not, that ye be not judged."

The worship of the church today often becomes a mechanical thing whether the true worship is lost in a set program for worship or a set silence. Christ is speaking down through the centuries and saying, "God is a Spirit: and they that worship him must worship him in spirit and in truth."

Ever since the church has been established it has been tempted to decide for people the details of their behavior and often it has become so concerned about what the other man should or should not do that it has lost sight of the deep meaning of Christ's gospel. He is telling them to be reasonable, that man cannot live by a set formula, but must be guided by a good motive. Just so did he speak to the people of his day, saying, "The sabbath was made for man and not man for the sabbath."

Business is a more dominant motive in our day than at the time Christ lived on earth. Man's thought and action are dominated by commercial interests. The women wore princess eugenie hats, not because there was a popular demand for them but because hat makers made them so fewer women would wear last year's hats. The demand for repeal of the eighteenth amendment did not originate in the thrist of the masses but started because some group of men could make money or could save taxes by it. We are unable to reduce our armaments, not because they are needed but because some group of people can profit financially by big armies and wars. Business seems to be the first interest in our country. Christ is still looking into the hard faces of our business men and saying, "Is not life more than meat and the body than raiment?" and, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt and where thieves break through and steal." His gentle voice can still be heard speaking to the ruthless who exploit others for their own gain and saying, "Bear ye one another's burdens," and, "All things whatsoever ye would that men should do to you, do ye even so to them."

Since the time of Christ the nations of the world have advanced little in the way of peaceful settlement of disputes, rather the business of hate and killing has grown enormously. Even after so many years the military leaders are shocked by Christ's solution, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

The people in the triumphal entry into Jerusalem waved branches and strewed flowers singing, "Hosanna," but they did not catch the spirit of Christ's work or the philosophy of his teaching. Our churches are no doubt singing the hosannas but have we accepted Christ's way of life? His life was built on, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . . and thy neighbour as thyself."

We must keep in mind that Christ said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Are we merely saying, Lord, Lord? If the individual members of our churches were doing the will of the Father as Christ taught, our social institutions could not be so far from Christ's ideal. Unless Christians take the sermon on the mount seriously they are the salt that hath lost its savour.

We have come to a crucial point in our social history. If Christ is still bearing the wrong of mankind the burden must indeed be heavy. If we understand Christ's message and have caught his spirit of love, he can share with us his burden. We have come to a period in our history when our religion is challenged, our social institutions we thought established seem to be inadequate and insecure, and the world is looking for a Joshua to lead them out of the wilderness. Christ is saying to us, "Couldest not thou watch one hour?" What will we do? Will the church like Peter, James, and John, sleep?

Argonia, Kansas.

Jesus and a Planned Social Order

BY MANFORD HINSHAW KUHN

A LEARNED Jew, a careful student of the rabbinic background of Jesus, has pointed out that the words of the New Testament that were translated "kingdom of heaven" could much more exactly be rendered "sovereignty of God." Even before this new translation, there had come a changed tone of interpretation which put the emphasis upon a commonality in men's attitudes and righteousness, and upon the common humility of their wills before the unifying purpose of God (His sovereignty) in their goings and comings here and now, rather than upon a hope for a "kingdom of heaven" to come. Thus the new wordage only strengthens the stand that *Jesus was interested more in social relationships than in other-worldly hope.*

The term "social relationships" is used studiedly. It does not imply a set pattern of these relationships, but it does relate to the *quality* of them. It does not seem likely that Jesus had a blue-printed millenial order in mind. If such had been the case it would have been impossible to have tied up such an inflexible doctrine with the successive systems of social organization that have held the spotlight down to our own era. Those "tender-minded" (to use William James' term), who want something absolute this side of the horizon, should be discouraged, for it is they who are tempted to make out some modern stereotype of a social plan to be the millenial one—"that which Jesus planned." Such a conception would lend plethoric fixity to an inherently adaptible religion.

In the galaxy of human values Jesus was primarily concerned with the individual personality. There can be no mistake about that. In the final analysis the most confirmed abstract social-theorist will have to admit that the concept of "the group" has little more than philosophical meaning when it is considered apart from the individuals which constitute it—apart from their evaluations, motivations, and determining experiences. Without the individuals there can be no group. On the other hand, the group, with its sanctions of the patterns of action, always impinges upon the individual's freedom. In these days of chaos in social organization, it becomes evident that only by altering these social sanctions, such as are expressed symbolically by such trems as "rugged individualism" (now caricatured as "ragged individualism"), "free competition," "individual responsibility," etc., can the emphasis upon the individual again be obtained. Thus, again, it is through the *quality* of social relationships that Jesus' ideology is to be tied up with a planned social order. A trend toward collectivism is significantly Christian only as it seeks the enlargement of the values of the individual personality.

A survey of trends in public opinion seems to indicate that the *Zeitgeist* is beginning to demand, rather insistently, a rationally controlled social order. The coming of such an order is not, of course, implied to be inevitable, but the likelihood appears great. It becomes immediately evident that such an order needs religious perspective to steer it through the maze of contradictory theories of values. It is left to Religion to choose her own path. Religion may stay with the oppressed, through this coming transformation, and indicate the values to be sought for, OR she may take with her a few select and withdraw into an atrophying asceticism in cloistered aloofness from things worldly. If she chooses the latter path she stands to suffer from the dry-rot of disuse, and likewise the new order stands to suffer severely from lack of insight. Into this ever-continuing social process must be drained the elixir that is exuded in man's eternal alchemic search to separate the Gold from the dross, or else the new social plan shall lose it savour.

To those, of the thousands of youths who pass over college and university hills each year, who have been awakened by the agonized cries of an undertrodden class and who have caught the gleam of the desire for social justice, should come a warning word to search the books of the ancients as a precaution against an almost certain disillusionment later; for the great thinkers of all ages have noted that *justice is relative*—it is incapable of complete realization by mankind in a social order. Those saintly souls who seem most to epitomize the quest for social justice are likewise the very ones who, by their own lives, show the principle of justice to be an infinitely elusive and costly thing, for they have almost inevitably led a life of persecution, usually ended in martyrdom. They who seek social justice, then, must expect to find it only relatively consummated, but let this prophecy not dim the intense zeal of them who have caught the holy fire, but serve only to steel them against the tragedy of what may be a seeming failure.

If it seems a failure, it will be an illusion that makes it seem so, for from the struggle for a pattern of newly arranged ideals will come a renewed moral strength into an age that has been decried as being spiritually dead. Across the world where the ill-stench from a rotten political and economic system threatens to asphyxiate that which is good, will come an invigorating ventilation. Over-indulgence in triviality will be cast aside. Morality will assume a new bloom of significance. The new dreams will count for fully as much as the new bread.

To summarize: the coming social-order, firstly, will not be a Utopia, nor the "*end*-product" of Jesus' thought, but it will be, instead, a mutation, a surge upward, in the tremendous evolving complex of social relationships. Secondly, the new order *must* have Religion to point out values for its direction as it goes along, and these values will still rest on that basic Jesus-Value, that of the individual personality. Thirdly, the coming order will not embody *absolute* social justice, for that is only of the superman, but it must uphold *relative* social justice and suffer from no hallucinations about its being absolute. Fourthly, when it comes it will be, no doubt, a great disappointment to the idealistic mind—the mind that is now so insistently calling for its arrival, but on the other side of the balance sheet will be seen the inestimable value of the fresh inspiration to be derived from a renewed search for the ideal. To add further and all-inclusively, the quester after a new order must have three age-old qualities if his search is to have significance: he must have an immeasureable faith in the capacity of mankind to become something which it now is not; he must have an all-pervading hope for the securing of a greater share of life; and finally he must have a love that implies an infinite capacity for sacrifice of self to secure this thing. The greatest of these is love.

Madison, Wisconsin.

SOLILOQUY OF THE CUSHION

I have always been a popular favorite. Only strange men with a distant light in their eyes have disregarded me—although I must admit they have been called the creators of the race. I used to be wrought infrequently and with care; with needle and with thimble was I made. But now whirling wheels turn me out, deeper and softer than kings ever knew, the easy possession of the children of serfs. Never was I in more esteem than today and my absence is counted a judgment. I am become the badge of culture, the token of success. I am acclaimed as the right of all, the goal of hearts with an infinite destiny.

But I have some disquiet. For though I be softer than ever, some souls still ask for a deeper depth. And my protecting rim cannot keep back the shocks of the machine that made me.

THOMAS R. KELLY.

Twenty Years Ago To-day

BY WILLARD O. TRUEBLOOD
First Chairman of the B. Y. F. A., 1912-1917

IN the Minutes of the 1912 Five Years Meeting, under Recommendation V., the following from the Business Committee is to be found:

"We recommend the appointment of a Board of Young Friends Activities, including the department of Christian Endeavor Societies and other Young Friends organizations and movements. This Board shall consist of one member from each Yearly Meeting and one additional member for each 8,000 members or fraction thereof. The members of this Board shall be appointed at this time by the delegations of the several Yearly Meetings and shall serve for five years. In the future such appointment shall be made by the Yearly Meeting preceding the Five Years Meeting, and the names of the appointees forwarded by the delegations to the Five Years Meeting.

An Executive Committee of this Board, consisting of President, Recording Secretary, Treasurer and two other members, shall be appointed."

This recommendation having received the approval of the assembled delegates of the Five Years Meeting, a Young Friends Board was appointed at once. The personnel of that first Board may be of interest:

Canada—Fred Sutton.
New England—Charles M. Woodman, Frances E. Wheeler.
New York—L. Hollingsworth Wood, Ruth F. Cawl.
Baltimore—Verlinda T. Neave, L. Oscar Moon.
North Carolina—Earl J. Harold.
Indiana—Lillian Hayes, Harry B. Reeves, Rose Mills, Parvin W. Bond.
Western—Charity Owen, Fred Emerson, W. O. Trueblood.
Iowa—Edith E. Smith, Zeno H. Doan.
Kansas—J. Arthur Wollam, Vida Riggs.
Wilmington — Clayton Terrell, Ethel Hawkins.
Oregon—Blanche Ford Pickering.
California—Ashton M. Otis.
Nebraska—Lawrence Linton.

In the organization of the Board, I was made Chairman; L. Hollingsworth Wood, Vice-Chairman; and Edith E. Smith, Secretary-Treasurer

Like all of the other Boards of the Five Years Meeting, we were allowed a very small sum of money to carry out the purpose for which we had been appointed. Distances and lack of funds prevented the whole Board from coming together for council, but through our very efficient secretary, we soon had the suggestions and plans from Board members in various Yearly Meetings; and the Executive Committee, together with those who were near enough Richmond to meet with us, weighed all of the suggestions and outlined our plan of action.

We were unanimously agreed that our duty as a Board was to aid every existing Young Friends group regardless of its name. We were also agreed that two immediate needs were clear: (1) All Young Friends must have a better understanding of the historic background of the Society of Friends, in order that we might fit our methods and message to the demands of the time. Within the first year of our existence as a Board, we published an eight page outline for study, "The History and Ideals of the Society of Friends." The purpose of this study outline as stated in its foreword, was "to make the acquaintance of some of the Early Friends; to discover for oneself the reasons for their struggles and their strength; to discover in what Friends differ from other religious bodies, and why; to trace the growth, or failure to grow, of Quakerism to the present day; and to discover the needs and capacities of the Society of Friends in and for the world."

It was a source of great satisfaction to the Board to find Young Friends all over the Five Years Meeting organizing for study, and the eagerness with which they sought to find their places in their respective Meetings and communities. The splendid results accomplished through organized Christian Endeavor, Quaker Round-Tables, and other groups of Young Friends, greatly aided in promoting this unified study course. The various books suggested in this study were soon in great demand and Young Friends everywhere were studying and thinking along the same lines.

(2) Our next major responsibility was to find and finance a Field Secretary, who could be free to visit the various Yearly Meetings, meeting with groups of Young Friends and promoting the interests of our Board among Friends generally. A vigorous, capable, aggressive young man was graduating from Earlham College about this time, who had the idealism which we wanted in our Field Secretary. Financial arrangements were made (a far smaller compensation than his ability merited) and Thomas E. Jones was appointed as Field Secretary of our Board. In his official capacity, "Tom," as he was familiarly known, travelled extensively among Friends, being received with enthusiasm and building a spirit of unity and helpful cooperation among Young Friends everywhere.

There had been a few summer conferences of Young Friends before this time, but now, through the unifying influence of Thomas E. Jones, the attendance increased and Young Friends from more distant areas began to attend. Growing out of this spirit of unity has come the various Summer Conferences that now meet annually from the Eastern to the Western extremity of the Friends Church. It is a source of satisfaction to note the continuous on-going of the early program of the first Young Friends Board, and with the helpful additions of later leaders, to find this present generation of Young Friends united in our common task, and, with a far clearer vision of the whole field of service and our common heritage and mission, than any previous generation could have had.

By virtue of my position as Chairman of this Board, I became a member of the Executive Committee of the Five Years Meeting, and was appointed secretary of the Central Committee of that body. Since 1912 marked the re-organization of the Five Years Meeting on the Commission basis, it gave me an unusual opportunity to observe, and to lend a little help, I trust, to the inner workings of our organized church. The rich fellowship with great spiritual leaders of our church, and the deep consecration and prayerful trust with which each decision was reached and every step taken, has been of inestimable value to me and has given me an abiding faith in the whole plan and purpose of our Five Years Meeting program.

After twenty years of joyous service in the Friends Church since my appointment as chairman of the first Young Friends Board, I look back across the years with a sense of satisfaction to observe that many of those who were the Young Friends then, are now bearing faithfully and well the responsibilities of our beloved Society. But a greater joy is mine to see the young men and women of this generation better trained and better equipped, assuming leadership, and, with a consecration and faith based upon a knowledge of the needs, going forth to produce a better world than they have inherited from us.

Whittier, California.

"Back to thyself is measured well
All thou hast given;
Thy neighbour's wrong is thy present hell,
His bliss, thy heaven.
And in life, in death, in dark and light,
All are in God's care:
Sound the black abyss, pierce the deep of night,
And he is there!"

JOHN GREENLEAF WHITTIER.
(From *My Soul and I.*)

The Mission Task

BY MARGARET GRANT

AS the birthplace of the religions of the Jews, the Christians, and the Moslems, Palestine has the greatest spiritual heritage of any place on earth. As a key country politically, it has a record which is unequalled. As the meeting ground of East with West it is now a scene of absorbing human interest. So fascinating are the contrasts and contradictions of this small land that it is a never ending subject for study. In my own little talks about it I find myself trying by every device of contagious enthusiasm that I can think of to share a portion of my warm, abundant, and loving interest in that barren but beautiful land and its people. Perhaps it is one method of paying my debt of gratitude to Palestine for all it has given to me.

It is when I am asked to discuss the work and the ideals of missions that my heart sinks within me for then I am faced with the other side of the equation—my personal contribution to the work in Palestine. Over that I feel only the one negative satisfaction of having done no harm in my contacts at the mission. I had little to give and did not remain long enough to be of any real help. As I write this I am intensely conscious of those others who have given or are still giving many years of generous service. Theirs is indeed a positive, loving, and intelligent contribution, and they are the ones who should speak of what the missionary task is. To them I apologize for daring to discuss the subject. I am the landlubber who has ventured out on a first brief voyage and has then come skurrying back to tell the folks how *we*, the captain, the experienced crew, and I, guided the little vessel safely through the storms. They are still on the open seas while I prattle about it from the shores. What I do know about it was taught me by them.

Mission work may be done in two ways: one is speedy, the other painstakingly slow. The first is spectacular, while the second is the slow undramatic process. They are like two different methods of building fires. One way is to heap up a great pile of fuel, pour kerosene over the whole thing, and set it blazing. The mighty conflagration is bound to attract a great crowd to the scene, and in the excitement of the moment many, watching the flames lick upward to the sky, will pledge themselves to renounce their old ways and join with persons who can create such a grand display. Because most uneducated people are quickly attracted and easily swayed by emotional appeal the gratifying result is a large number of so-called converts. This method is not without its good effects. It may supply the one exalted moment in a lifetime of unenlightened days. But the great emotional experience is not enough. In the long years that follow there comes the heartbreaking conflict of old ways, traditions, and beliefs with the strange new ideas. Perhaps a few can win through to an intelligent understanding and acceptance of the Christian religion as it is interpreted by a creed; the rest, cut adrift from their background, can follow only as long as the mission leader remains with them.

In the other method the leaders are merely attempting to teach the people to build and preserve their own small fires. They teach the people to use the materials with which they are familiar. There is no display of fireworks in the steady flame of the mission workers, but gradually as the work progresses the scene is brightened by the small independent fires which the people are one by one lighting for themselves.

What does this second way mean in terms of actual mission procedure? It means coming to the mission with an open heart, an open mind, and infinite patience. It means teaching in much the usual fashion the subjects which are necessary tools for an intelligent member of society in the world today. It means helping the people to love and appreciate the things in their own social heritage which are of value. It means assisting them to form the judgment which will enable them to select what is good in the new elements of their rapidly changing world. It means working in the imperfect and often discouraging present with the vision of a remote but more nearly perfect future. It means above all, living a happy, generous, loving, Christian life among them.

This type of mission work makes no small demand of the worker. Sometimes it seems as if there is infinitely more to be learned than there is to be taught. Literally one is dropped into a different civilization; background, tradition, and the whole structure of social life are unfamiliar. The first inclination of the newcomer is to protest and to attempt to live by the patterns of life to which he has been accustomed. In justification he says to himself, "I have come here to help these people. Are not the ways of my country better than these? I shall teach them to accept our customs." Later, as the teacher more and more becomes the student, his attitude changes into one of greater humility, and he finds himself saying, "This is the nation of another people. It has been moulded into its present state through countless generations. I am merely an alien here, a young foreigner from a distant land. What right have I to assume carelessly that the ways of my country are better for the people of this land than their own? As a voluntary immigrant and temporary citizen it is my duty to respect and honor the religious and social traditions of this nation. I need not accept them all but I must not ignore them." When this lesson has been learned, and heaven knows it is not an easy one for Americans, the basis for a true Christian mission work has been established.

At the present time earnest and unceasing efforts are being made in Palestine to reforest the land. Scientists have been carrying on experiments to determine which kind of trees will thrive best in the soil of different sections of the country so that they can be sure that the trees which they plant will grow and survive. It is hoped and dreamed that some day there will be living green forests on a few of the barren slopes of Palestine. That seems to me symbolical of the mission task all over the world. The trees of Christian faith which are to be planted must be of a type adapted to the soil of social background from whence they are to spring. Creeds artificially transplanted from another land will not long survive. The task is a long and a slow one but to the mission worker who plants with wise understanding there is a promise that his labors shall not be in vain.

Richmond, Indiana.

BY THE WATERS OF BABYLON

A Story of Ancient Israel based on modern Biblical scholarship

By LOUIS WALLIS

(See advertisement elsewhere in this issue)

"He who joy would win must share it. Happiness was born a twin."—KINGSLEY.

Never Again

Reports of a Youth Conference Against War

EDITOR'S NOTE: *Knowing this conference was meeting last week we held space open for these reports. The first is a report of the conference in general; the second of a discussion period in particular.*

"NEVER Again!" was the slogan announced for the "United Youth Conference Against War," held in New York City, November 25 to 27, 1932. Many delegates left the hall after the closing session with the feeling that "Never Again!" would they participate—not in war, but in another such conference.

Included in the sponsoring organizations were the Fellowship of Reconciliation, the Women's International League, the Young People's Socialist League, the Young Communist League, and the Philadelphia Young Friends' Movement. All of these organizations are "against war," but no unity of principle held them together. With socialists, communists, and conservatives all represented, it was impossible to have a "United Conference." This may have been a "Conference Against War," but it was *not* a Peace Conference.

In spite of the great differences of opinion expressed so earnestly by attenders, the conference did hear some good addresses by men of note. The keynote address was given by A. Fenner Brockway, chairman of the Independent Labor Party in England. He expects a speedy and decisive change in the social order in many parts of the world within the next ten years. The pacifist must find a technique which will be equal to deal with problems of violence and war in the world. He believes that violence will inevitably occur in changing from one system to another. The task of the pacifist, then, is to perfect techniques relieving the violence which pervades the world. One interesting fact he emphasized was that there is not a country in Europe with compulsory military service where there are not young men in prison for refusing to accept service.

Paul Blanshard outlined some possible causes of war as protection of investments, a war seeking to solve unemployment, and the inevitable quest for raw material and trade routes. The first is an unlikely cause of war now, when international debts are being taken no more seriously than some business debts in this period of readjustment. The second and third are more likely causes of war.

The crowning address of the Conference was that of Norman Thomas on Sunday afternoon. He outlined what he called a realistic program for guaranteeing peace, or at least making war less likely. To the question, "Is it possible to prevent particular wars while seeking to change the system breeding war?", he says that there is an excellent chance of avoiding another world war. Nevertheless we are living in a world of violence, which it is our problem to control. He suggests that a program to make war unlikely would include (1) the enlisting of youth to resist war by refusing to participate; (2) the use or threat of a general strike against war mobilization by labor; and (3) an immediate political program for making war less likely, including an educational program for producing an international mind-set.

ARTHUR E. KELLOGG.

Pendle Hill.

* * * *

NON-VIOLENT TACTICS

Roger Baldwin, leader of the Civil Liberties Union, was in charge of the group to consider non-violent tactics in the class war, with Fenner Brockway, leader of the "Independent Labor Party" of England assisting. An introduction to the problem was made by Roger Baldwin in which he said that the violence of the capitalists is the only violence with which we need concern ourselves. As for the working class, the path of non-violence is the only rational path to follow, since the weapons are concentrated in the capitalist group. For the working class to resort to violence would, therefore, mean inevitable destruction.

When opportunity was given for discussion, delegates were constantly on the floor, eager to present their views. The group consisted of perhaps sixty persons of college age varying widely as to both background and outlook. There were all varieties of communists, many socialists, and a few personal pacifists in the group. Delegates showed a most unreceptive attitude toward ideas expressed and resorted to extremely discourteous means in endeavoring to quiet their opponents. With such divergent points of view and this spirit of intolerance, united effort was impossible. The group did find an opportunity, however, to question Fenner Brockway regarding his pacific ideas which he had only vaguely presented in the keynote address. He said that the whole of the present system is based on violence and that any change must involve technical, efficient violence. "The crisis may be expected in a few years," he said, "therefore armed forces must immediately be made not dependable from a governmental point of view." His feeling was that appeals must be made to armed forces asking them not to operate under the capitalistic system. He said that the hope lies in keeping the sympathies of this group of "power" with the working class, so that when the crisis comes, the armed forces will be in opposition to the capitalist group. He pointed out that in Britain, of those joining the army and navy the past year, eighty-six per cent were from the unemployed throngs. There the opportunity was his to keep these new joiners in close contact with the group of which they were a part, by flooding them with propaganda. "The only alternative," he said, "is to arm the working class, and that is impractical." Thus, the discussion of non-violent tactics in the crisis became sort of a conspiracy with the desire for the supremacy of the one class, directly opposing the other.

This conference was not a peace study,—far from it! It indicates the necessity for a definition of vital pacifism. One's conception of it becomes shaken by so-called pacifists who say that they would not be guilty of slaughtering their fellowmen under the command of capitalists, but who are at the same time intensely planning to eradicate their capitalist oppressors when the crisis comes. Do not Friends have a particular challenge in the face of this situation?

MILDRED M. SILVER.

Fiction With a *Soul*—

Only at rare intervals—once in a very great while—is the unceasing flood of books punctuated by a novel in which plot and theme are so closely interwoven that the story seems to generate a vitality within itself. Such books have *soul*. Above and beyond their power to entertain; greater than their purpose of depicting a phase of Life or a period of civilization, is this intangible, often unintended, inner significance.

Of such a class is the new novel issued by the Macmillan Company of New York, based on modern Biblical scholarship. Historically accurate, showing how monotheism became triumphant over paganism through a great struggle for social justice in the midst of conditions like those prevailing today. Warmly commended by religious leaders, such as Bishop F. J. McConnel, Dr. S. Parkes Cadman and Prof. Shailer Mathews.

By the Waters of Babylon, A Story of Ancient Israel, by Louis Wallis. From all booksellers, or from the Macmillan Company, New York City, for $2.00.—*Advt.*

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a cooperative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE COPES WRITE HOME

Editor, YOUNG FRIENDS NUMBER:

From the land of sunshine we send greetings to young Friends and our many friends at home. We left Muncie, Indiana, at 12:40 a. m. Friday, September 30, and landed at Kingston, Jamaica, Sunday morning, October 9. Our trip was most interesting and pleasant. On Saturday and Sunday, October 1 and 2, we were delightfully entertained in the home of Mary H. Roberts, Moorestown, N. J. While there we "did" Philadelphia, visited Pendle Hill, attended meeting at Moorestown, and thoroughly enjoyed contacts made with Philadelphia Friends. On Monday and Tuesday we visited with Friends in New York, saw the city from a "rubber-neck" bus traveling up Fifth Avenue and sailed at 5:00 p. m. Tuesday on the *S. S. Gatun* of the Standard Fruit and Steamship Company. William Taber of Brooklyn Meeting accompanied us to the boat and as dusk was falling we steamed down the harbor, waved a fond farewell to Our Lady of Liberty and set our faces toward the tropics.

The ocean voyage, exclusive of Ardele's attack of "sea-ailment," was all that one could ask for. The *Gatun* is not a large vessel, but our accommodations were excellent. The other passengers were for the most part congenial, and we had nothing to do but "loll" about on the deck and recuperate from strenuous days of preparation. We left New York in the autumn, but after two days' sailing it was summer again and has been so ever since. The water of the ocean became more and more blue as we traveled south until when we entered the Caribbean we found it to be blue almost beyond description. With the exception of schools of flying fish, an occasional ship, a bird or two off the coast of Cuba, the coast of Cuba itself and the distant haze of Haiti, and the light-house off San Salvadore, we saw nothing but water and sky during our four days out. We seemed to be alone in the center of a world of water, and it was most restful to frayed nerves.

Sunday morning we were up betimes to view the coast of our future island home. Soon after sunrise we stopped at Port Royal for inspection, then proceeded up Kingston Harbor and docked about 7:45. Of course we were expecting a delegation to meet us, and when no one whom we knew appeared we were quite perplexed. Through customs we struggled, found a hotel at which to rest, and sent word to Montclair Hoffman that we were in Jamaica. By mid-afternoon he was in Kingston and we learned why no one had met us. We had come a day early, on a different boat, and had landed at a different port than had been expected. These were three perfectly good reasons for no reception committee. After tea we headed for Seaside and arrived there just at dusk to find Florence Mae Smith, and Fred and Gladys Jones waiting to greet us. The next morning, bright and early, a carload of Friends from the north side of the island, Sada Stanley, Paul and Margaret Michener, Mary E. White and Mary Cotton, drove into the Mission Home yard, and after happy greetings and words of welcome we all sat down to a bountiful breakfast supplied by our guests.

The people themselves are an interesting group. Most of our members are Jamaicans of African descent with only a few East Indians in the community. Those who have had little or no education speak a dialect which we find rather difficult to understand and when we do understand we frequently find it necessary to restrain laughing at some of their constructions. Last Sunday I was supposed to name two babies here at Seaside, but on account of heavy rains the parents and children did not appear. On Tuesday evening one of the fathers attended the candidates class at the Mission Home and at the close said he wanted to speak to me "about the baby's blessing that was washed out."

If anyone reading this account desires to write the Copes a line, address it to Hector's River P. O., Jamaica, B. W. I., and rest assured that it will be highly cherished.

Yours in the service of the Master of Life,

ROBERT and ARDELE COPE.

Seaside, Jamaica.

EDITOR'S NOTE: Of necessity, the Copes' letter was abbreviated. We know that our readers will be interested to know more of the nature of their work and the country in which they are living. Perhaps in a later issue we can hear from them further.

THE QUAKER GROUP AT PURDUE UNIVERSITY

Many College and University towns have no Friends meetings and Lafayette, Indiana is one of them. Though many of the Friends students at Purdue form very worthwhile contacts with churches of other denominations in the city, it was thought that the existence of a Quaker group could add something to the lives of Friends students there. With this in mind, a Quaker group has been brought into existence (a similar organization existed a few years ago, but failed to carry over). The primary impetus to the organization was furnished by David W. Day of the B. Y. F. A., who visited the Purdue Campus and interviewed many of the Quaker students and faculty members. The task of maintaining the motion has been assumed by the members of the group. Among those who have aided materially should be mentioned Professor Laurence Hadley, faculty member at Purdue, who has ably led several of the meetings of the group, and who acts as advisor to the students.

Meetings of the group are held twice monthly. A major portion of each meeting held this fall has been occupied with devotions or with discussions of interest to Quakers. At the last meeting, Dr. Hadley discussed the reasons for the small size of the Quaker denomination. The plans for the future include a dinner meeting to be held very soon, a visit of the group to a Friends meeting in a nearby village, and discussion periods led by faculty members. The group is at present very small, but considerable interest has been displayed by those attending the meetings. It is hoped that in future years the Quaker group will become a permanent religious influence on the Purdue campus.

JOSEPH C. OSBORN, E.E. '33.

WESTTOWN SCHOOL

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A co-educational country boarding school maintained by Philadelphia Yearly Meeting

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WESTTOWN, PA.

Young Friends News Items

David Parsons, the new chairman of the Young Friends Committee of North Carolina Yearly Meeting, is a senior in Guilford College, editor of *The Quaker*, the college annual and has just been nominated by the faculty as Guilford's candidate for the Rhodes Scholarship.

* * * *

Byron Haworth, former chairman of the Young Friends work in North Carolina Yearly Meeting is studying law at Duke University. He is also the retiring member of the Board of Young Friends Activities of the Five Years Meeting for this year.

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Clyde A. Milner, Chairman of the B. Y. F. A. and Dean of Guilford College, recently attended the Spiritual Emphasis Conference of the National Y. M. C. A. at Lake Mohonk, N. Y. He has been appointed to membership on the permanent Commission of Message and Purpose of the Natonal Y. M. C. A. Clyde was one of the leaders at the Mohonk conference.

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Marvin Shore, principal of Friendsville Academy, has spent some weeks of the fall months in the East soliciting for funds and acquainting Friends with the work in Friendsville, Tennessee.

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Guy W. Solt, former Treasurer of the B. Y. F. A. and now Field Secretary for Nebraska Central College, is traveling in the East in the interests of his college.

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Helen Harper, secretary to Walter Woodward, Editor of *The American Friend*, visited in Wilmington, Ohio, recently and spoke to the Wilmington Young Friends Society on Sunday evening.

* * * *

Paul Harris, Jr., of the National Council for the Prevention of War spent Sunday and Monday in Wilmington, Ohio recently and gave seven talks in all before different groups in the city. Edwin Sanders of the Wilmington Young Friends group writes of the very keen interest shown in the plans for a Youth Movement for *doing* things relating to national and international problems.

* * * *

Edna E. Wetherald, Hazel Lincoln and Errol T. Elliott of the Central Office staff drove to Baltimore to attend the Yearly Meeting sessions of that Yearly Meeting.

* * * *

Baltimore Young Friends outlined a very interesting program for their Sunday evening meetings during October and November. In the main the programs centered around vocations, among them being listed: Medicine as a Life Work, Openings in Religious Work, Life in Retail Business, Aviation and the Future, The Profession of Teaching, Chemistry in the Conquest of Disease, Opportunities before a Librarian.

* * * *

Jeanette Hadley, sister to W. Bruce Hadley who is pastor at Poplar Ridge, N. Y., is now Director of Religious Education for the Madison County Larger Parish, Madison, N. J. The Parish consists of ten churches and is located within the metropolitan area of New York City. Jeanette is a native of Iowa Yearly Meeting and a graduate of Auburn School of Religious Education, Auburn, N. Y.

* * * *

Willard Reynolds, pastor of West Branch Friends Meeting, has suggested an idea which we would like to pass on to other meetings in the Five Years Meeting. He is asking whether it will be possible to have fifteen copies of the Young Friends number of THE AMERICAN FRIEND sent to him each quarter to be distributed to members of their Y. P. Sunday School Class. This is an excellent way to distribute the Young Friends number. We shall be glad to do this to others on the understanding that they go to one address and that you furnish us with the names and exact addresses of the recipients of the paper. This latter request is for the purpose of keeping our larger mailing list up and to avoid duplications in our present mailing list. This plan will work for your C. E. Society, Young Friends group or Sunday School class. Write the Executive Secretary of the B. Y. F. A. for such an arrangement.

* * * *

During the month of November the Young Friends Committee of Wilmington Yearly Meeting met once each week to consider matters pertaining to their winter's program of work. They are far from static!

* * * *

Young people of the La Junta Heights Friends Church in company with their pastors, Victor and Elsie Marvin drove to Thatcher, Colorado on November 7th where they gave two plays, "Empty Church Seats" and "Thanksgiving Ann." Some forty young people and a few adults were present and entertained the visiting Friends with sandwiches and cocoa before they started their cold trip back to La Junta by truck.

Gift Suggestions for Young Friends

A carefully chosen book makes an ideal Christmas gift. Here are some suggestions which we believe will appeal to young people.

YOUTH AND CREATIVE LIVING.....$1.25
By Cynthia Pearl Maus
Out of the author's wide experience with young people, this book has been written with the hope that it will help youth "to think clearly, choose wisely, and act courageously" and serve as a guide to a rich and abundant life. Fresh and vigorous in its presentation of the challenge of Christian living.

FORGIVE US OUR TRESPASSES.....$2.50
By Lloyd C. Douglas
The regeneration of a life is the inspiring theme of this new novel by the author of the popular MAGNIFICENT OBSCESSION. Written with a warm, human sympathy and without sentimentality, this book is a long step from the ultra-sophisticated type of novel. In this lies the unusual effectiveness of the book.

MANAGING ONE'S SELF.....$1.75
By James Gordon Gilkey
Many of our most serious problems are personal and if we can solve them, we shall make a success of life. Here are discussed ten problems and the ways in which other individuals have solved them. Some of these are: "Controlling one's moods," "Learning to work under pressure," "Managing personal relationships," "Watching the other person win."

ROMANCES FROM THE OLD TESTAMENT.....$1.50
By Dallas Lore Sharp
In this group of Old Testament stories one recognizes the beauty and clearness of style which characterizes all the author's work. The skillful use of the picturesque background, coupled with vivid imagery, makes the reader realize that these stories are real romances.

JESUS AFTER NINETEEN CENTURIES.....$2.00
By Ernest Fremont Tittle
A virile message for our times. In the preface to the book, Dr. Tittle says: "I am more than ever convinced that for our generation Jesus is, indeed, the real and living way. We must follow him or perish in a world-wide catastrophe."

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Twenty-five Miles Northeast of Philadelphia

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GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

Robert Jay, pastor at Thatcher, spoke the farewell benediction.

* * * *

William and Charlotte Webb have located in Shanghai, China after a ten thousand mile trip during the summer which included Persia, India and many other points in the East. William Webb is teaching in the high school department of the American School, 10 Avenue Petain, Shanghai. Mrs. Webb is a registered nurse and was fortunate in being assigned to a case under the British Hospital soon after arrival there.

WHO'S WHO IN THIS ISSUE

Robert and Ardele Cope, recently gone from this country as pastors to the Mission church at Seaside.

Margaret Grant taught in the Girls School, Ram Allah, Palestine last year. A graduate of Earlham and daughter of Dr and Mrs. Grant of the Earlham faculty.

Percy R. Hayward, director of the Y. P. division of the International Council of Religious Education and editor of the *International Journal.*

Doris Hodson, student in Friends University, Wichita, Kansas. Member of Kansas Yearly Meeting. Attended Y. F. General Conference.

Arthur Kellogg, student at Pendle Hill, on leave from pastorate of Denver, Colorado Friends Meeting.

Manford H. Kuhn, graduate of Earlham doing graduate work in University of Wisconsin.

Mildred Michener Silver, student at Pendle Hill, wife of Joseph Silver of the Philadelphia Young Friends Movement. Graduated from Pacific College, Newberg, Oregon. A native of Iowa.

Willard O. Trueblood, pastor of Whittier Friends Meeting in California.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

FOR SALE

Pure Vermont Maple Syrup, $1.80 per gallon. In lots of 4 or more, $1.50 per gallon. F. O. B. Bristol. R. H. Young, Starksboro, Vermont.

WANTED

A home economist, who is a member of the Society of Friends, would like a position by January first. Work along lines of her profession not essential, but preferable. Address Laura C. Buffum, Pine Mountain School, Pine Mountain, Harlan Co., Kentucky.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.
4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.
1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south. Garfield V. Cox, Clerk, 1332 East 56th Street. Telephone Dorchester 5745.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DETROIT, MICHIGAN
First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to Mrs. Deborah DeBaun, Clerk, 13118 Pinehurst Ave. Phone, Hogarth 7035.

NEW YORK CITY
Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON
Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA
Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Metting, Thursday, 7:45 p.m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.
Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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